1: Gillin E-5 (1932-33) 1936 SR9 Carib SR9

one spirit for each creek and one head spirit for each river. The number of lesser spirits inhabiting each stream depends upon its size. It might be thought that the head spirit of the Barama River would receive special veneration, but I could find no evidence that this was the case. It is considered good, when reaching a part of the river on which one has not travelled before, to dip up some of the river water in the hand and allow a few drops to fall in the eyes. In this way one establishes communion with the river spirits of the new region. There seems to be little ritual connected with the river spirits which can be practised by laymen. Drowning and accidents on the river, as well as shortage of fish, are attributed to the displeasure of the river spirits, who may be propitiated by the piaiyen.

Each human settlement has its own spirit which exercises supervision of the people and houses. The house spirit is said to live in the houses like the human inhabitants. When people are away, a stranger chancing upon the settlement can sometimes hear the spirits talking among themselves. These house and settlement spirits seem to do little either of harm or good if they are well treated. However, when the construction of a house is completed, the owner holds a spree and scatters some of the drink on the floor as an offering to the house spirit before offering any to the guests. This function does not have to be performed by the piaiyen.

Lines and trails have no special spirits, although they are under the jurisdiction of the bush spirits who happen to be operating in their vicinity.

We have yet to describe the epos,[1] grotesque beings which figure in the folk tales and which are to be met by travellers in the bush. They are said to be recognizable by the long dank hair which covers their whole bodies. Under the hair, the body of an epo is extremely thin, so thin that the waist may be surrounded by a man's hand. They have heavy superorbital ridges, a peculiarity which prevents them from seeing anything above them. When climbing a tree, for instance, an epo is forced to climb up head downward so that he can see where he is going. They are also distinguished in their lack of either buttocks or anus, and occasionally, it is said, the anal region is occupied by a bed of red hot

[1] Apparently the same beings which in certain other tribes are designated as hebus. See Roth, 1915, *Animism and Folk Lore*, p. 173.